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Five Years Meeting United Work Number

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A Symposium

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### Appeal to Roosevelt

Corder Catchpool



# Appeal to Roosevelt

By Corder Catchpool in London Friend

COMMENTING in *The Friend* last week upon the increasingly effective though still unacknowledged participation of America in the war, with the possible further movement of Japan into the opposing front line, Carl Heath painted a sombre and foreboding picture of the vast forces standing now in armed array against each other, and both determined to smash a way through to victory.

The simultaneous Statement of Meeting for Sufferings is a welcome sign that, however sharp the tension of moral dilemma in which we find ourselves, Friends do not hesitate at this critical moment to reaffirm their faith in "the only true way of life"—the way of Christ which, in their understanding, rejects the methods of violence and "settlement" by military victory. They find themselves unable to "acquiesce in an indefinite continuance of this war," for they know (to use the closing thought of Carl Heath's paragraph) that war-victory cannot give those greater freedoms for which the soul of all mankind is crying out.

In the same issue Elton Trueblood tells us how an earlier generation of Friends in America suffered, as we do today, under the strain of moral tensions in wartime, and maintained nevertheless a similar loyalty to their faith in the "other way than war," carrying their appeal to the then President, Abraham Lincoln. "We may have a special responsibility towards those in authority," said Elton Trueblood, adding: "In so far as we feel real travail of spirit we should be able to carry on, in a humble fashion; the tradition of Eliza Gurney," the Friend who led the deputation to the President of those days.

There is much that we all admire in the character and policies of the present President, Franklin D. Roosevelt. Yet his recent speeches must have caused some Friends a keen sense of anxiety lest perhaps the sole remaining door to mediation may have been finally closed—a door held open with such courage and persistence by a noble group of American citizens throughout the last war. The U.S.A. seemed to be the one remaining Power with prestige and position adequate to warrant intervention; Franklin Roosevelt the only personality in the world (with the possible exception of the Pope), capable of filling the role of mediator.

The President's famous analogy of the hosepipe and the neighbour's house on fire finds its truest meaning in the

*We reproduce this article as a significant statement by a widely known English Friend. Similar misgivings expressed in this country, relative to President Roosevelt's belligerent attitude and policy, are often discounted as coming from "isolationists" or from misguided pacifists far-removed from beleaguered England. Accordingly, an expression like this from Britain itself comes with peculiar force.*

thought of mediation. The German people are also America's neighbours; their house is burning too, set on fire perhaps by American bombers and incendiaries. Merely to pour fourth the means to ever intenser warfare in ever increasing quantity seems more like adding fuel to the flames than extinguishing them with a hose.

The principal reason given in America for progressive encroachment upon neutrality is Home Defense; but American public opinion, like our own, appears to be thinking less of defense than of military victory by means of the vast future offensives for which U.S. armament manufacturers are catering. Even if the British Isles are held to be an integral part of the American front line, in imminent danger of assault, settlement by negotiation might still prove to be the surest defense. Failure or abandonment of the various attempts at invasion that are reported already to have taken place, and the ensuing winter pause, might indeed offer the appropriate moment for an effort of mediation. Clamour for military victory plays into the hands of violence. Might is not always on the side of right; but reason is always on the side of justice; and although reason may fail to secure a settlement, the risks of the attempt are negligible compared with the blessings of success.

When President Roosevelt says "the U.S.A. has no right or reason to encourage talk of peace until there is clear intention on the part of the aggressor nations to abandon all thought of dominating or conquering the world," the hope is justified that our influential friend, who almost alone in the world is still a free agent in this respect, will make every effort to bring about the desired change of intention by non-violent means; for to change a mind needs spiritual, not military forces, and counter-violence may only aggravate the aggressor's lusts. His ambitions are probably in the nature of progressive mega-

lomania rather than of pre-conceived or formulated intentions. The attempt to dam up a torrent or volcano by force may cause still greater havoc. Diversion or canalisation of energies may be a wiser treatment.

Unless the whole world is spiritually bankrupt, other means than war-victory are available; and we appeal to the President in the hope that there may still be opportunity to try them. It is regrettable that he repeats the unhappy term "appeasement." We may never know how much the application of that word foredoomed to defeat the aims it so inappropriately defined. Had "Equal Justice and Opportunity" been chosen as the watchword of the new policy a few years ago, and implemented practically between the Powers, we might today have been living in a very different world.

Upon the theme, "You can't trust Hitler," I will not dogmatise. I know full well the immense difficulties, and can estimate the illimitable measure of the vision and moral courage needed to meet them by any other means than war. We caught a glimpse of this in action by the flights to Germany of 1938; but the spirit, undermined by opposition, faltered before increasing difficulties and was killed by rearmament.

Humbly we must confess that supply of these qualities in our pre-war world was not rich enough to match demand. The virtues of war emerge so much more readily in our natures than those of peace, as Cardinal Mercier observed in 1914. "How many of these young men," he said, "who in the impulse of patriotism had the resolution to die well, might possibly not have had the resolution to live well?" President Roosevelt clearly shares in full degree the general mistrust.

It should not be forgotten, however, that Hitler's Germany is genuinely distrustful of us, and that this fatal disease is widely prevalent in contemporary international life. "The events of the last 18 months must have convinced the Labour Party that Russia under Stalin is no more to be trusted than Nazi Germany" (*Spectator*, 20.xii.1940). Yet our Ambassador in Moscow is doing his utmost to reach agreement with the Russian Government, and our Press acclaims the return of Mr. Eden to the Foreign Office because amongst other things it is likely to promote the same purpose.

We may also recall that Mr. Churchill

(Continued on page 98)



# THE AMERICAN FRIEND

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## Your Money and Your Life!

TO the peremptory demands of the highwayman and robber, there is the alternative: by handing over one's money, presumably he saves his life. No such alternative is offered the citizen in times of national emergency. Implicitly, it is *never* offered, for the government always assumes the right to take the property of its citizens, by taxation if not otherwise, and also to draft them for national service. This two-fold right is being strikingly demonstrated before our very eyes today in the well-nigh unlimited financial requirements of the sensationally mounting defense program and in the administration of the Selective Service Act. In a word—and it is a word of authority—the government says to us all, "Your money and your life!"

Citizens respond accordingly because they have no choice in the matter. Both money and service are given by compulsion, if not voluntarily. Very different is the situation as related to the support of private as opposed to state and governmental enterprises. These enterprises often stand for or represent those spiritual values which we profess to hold dear. They are our highest ideals in action. Yet our support of them is entirely voluntary. No one can compel us to match our professed adherence with deeds. Our only compulsion is our inner urge. In short, we are put upon our honor to render willingly the support and service which our profession consistently implies.

This test of the volunteer response faces Friends in a peculiar way these days. By way of example, to be explicit, the government has commanded the services of the young men of the nation to prosecute the vast military policy upon which it has embarked. To this Friends reply that they cannot conform to such a program because it contravenes their convictions of a better way. Very well, says the government in effect, we will relieve from military training your young men thus conscientiously constrained, and we place upon you the privilege and responsibility of providing for them a commensurate work program of national importance that is in conformity with your peace principles. In line with this agreement, the American Friends Service Committee is proceeding to establish camps for Civilian Public Service where our conscientious objectors to war

may perform constructive Service for their country and at the same time receive instruction and training that will enable them to assume leadership in working out patterns of creative Christian living in their respective communities. The government does not compel us Friends to carry out our engagements in such an undertaking. It has given us our great opportunity and it remains to be seen whether or not we are worthy of it. In the very near future our meetings will be asked to measure their profession by what they are willing to contribute regularly to support the young Friends who will represent us in the civilian service camps.

We have posed this somewhat dramatic demonstration of the point in mind, not only because of the importance of this particular phase of our responsibility, but also because it illustrates other phases of obligation which may be more conventional, and therefore more likely to be overlooked. While national crises bring emergency measures to the fore, there are always to be remembered the regular programs of work which supply the foundations for the emergency and the more spectacular service. Continuously, as noted by contributors to this issue, they too are rendering service of national importance. Our United Work can hardly be over-emphasized, both on account of the important service rendered by the Boards of the Five Years Meeting, and because it offers us a channel for the voluntary giving of our money and our lives.

As individual Friends or as meetings, how well do we score in taking this test? At the January meeting of the American Friends Service Committee, Hugh Moore told an illuminating story in reporting on finances. Not long ago when riding on a local train, he was surprised to find that he and two other passengers had an entire coach to themselves while the coach ahead was occupied to capacity. On asking the conductor for an explanation of their "splendid isolation," that functionary replied: "You three men are the only passengers paying your way—all those folks up ahead are riding on passes." In comment, Hugh Moore said that just about three thousand Friends contribute more or less regularly to the work of the Service Committee. All other Friends



are riding free. We cannot speak quite so definitely as to the number of Friends who contribute to the United Work of the Five Years Meeting. Judging by the amount thus far contributed, it may be inferred either that the number of contributors is relatively small or that the average contribution will not pay Friends' way for a very long ride!

To be sure, money is not everything—not nearly so. However, it offers a fairly reliable measure of our actual devotion to the cause for which finances are needed. As already indicated, the government is

consistently increasing its demands for men and money for promoting a power policy of military might. Can we be less consistent in volunteering correspondingly for the support of our policy of spiritual force and creative good will?

Indicative of unreserved commitment, a new term is much used these days. With military implications, our government is urged, for example, to be "all out" for aid to Britain. Are Friends "all out" for the things which we believe and for the avenues of service to which we professedly adhere?

## In This Eruption Period

By Russell E. Rees

"SOME people are born great; some achieve greatness; and some have greatness thrust upon them," runs an old saying, which, like most proverbs, is a curious mixture of truth and error. The first clause is questionable, the second, problematical, and the third, unlikely. Yet it is true that the occasion often produces, or at least uncovers, the man. Martin Luther was not the father of the Reformation, but the child of the spirit of reformation. The spiritual hunger, the mystical searching of the Fourteenth Century provided a hotbed for forcing the growth of reformers. The seeds were already in the soil, the conditions of growth were present, the time was ripe, and in that sense, greatness was thrust upon Luther. Likewise George Fox was not the creator of spiritual religion. He was merely the exponent of spiritual religion in an age that was surfeited with the sterile ministry of the contemporary church. It was the "fullness of time," and the occasion was clamoring for a man.

In a sense we are now living, as Niebuhr has it, in the end of an era. But according as one is a pessimist or an optimist, he will determine which end. The pessimist, lamenting the passing age, will live in the latter end of it. The optimist will hail the coming one, and live on the threshold of the new. The Kingdom of God is fundamentally optimistic because it sees the golden age ahead and not behind. The "good old days" are never good enough, because they are woven into the unsatisfactory present. If the ending era had been good in root and branch, the becoming age would also be good in flower and fruit.

"Buy up your opportunities," wrote Paul, "for these are evil times." We could well echo those words in our time. Doors are closing behind us, doors to a past that was not good enough. But doors are opening before us too, doors which may be entered by the faithful and the courageous.

Thoughtful men, instead of lamenting the things which are broken, will seek out the things which have stood the storm. Just because the great bridge at Tacoma, Washington, fell, we shall not stop building bridges. We will either eliminate, in our next bridge, the parts that snapped under the strain, or we will put in stronger braces. "The bricks have fallen down, but we will build with hewn stones."

Civilization is continually passing through a sifting of values. Theoretically it should be possible to sift and rearrange our values gradually and continuously, so that convulsive disorders would be unnecessary. But practically we have never been able to do it. There is a lag

of social adjustment, an inertia of thinking, which causes men to cling to the passing age too long. The result is very much the same as the bottling up of the water and steam in Old Faithful Geyser. There is an explosion point, which, when reached, produces an eruption. And when Old Faithful lets go, some water goes very high indeed.

We are living in an eruption period. There has been tragic social inertia, and the heat generated is very great. So now the water flies very high. Men have not solved their economic problems; they merely bottled them up. When world trade began to crack up, they daubed the cracks with tariffs and quotas and nationalistic restrictions. Men have not solved the problems of human relations; when Indian or African, or Negro or Japanese became restive under white domination, they were treated as my father used to treat his sick horse—put a "twitch on his nose" to give him some bad medicine. The twitch works fine, up to a point. But watch out when that point is passed. Men have not solved even their religious problems. A tension has been set up between a religion of social vision and a religion of social inertia. When the social vision became too keen, it was plastered over with theological platitudes.

But there is an inevitable sifting by time which will not be denied. "The things which are shakable are being shaken." And when the shaking is over you come out to see what is still standing. Jesus turned to his disciples one day, as they looked over Jerusalem and declared, "I say unto you that the time will come when there will not be left one stone upon another." The basic assumptions of the civilization which built the temple and the walls and the city, were wrong. What are the things which belong to the peace of people, and which in the morning, after the storm, will still be good?

A community of friendly people who have shared together in a worthy cause will still be good. We need to belong to some group in which we can have confidence, and the members of which have confidence in us. Douglas Steere has pointed out this need in his recent pamphlet, "Community and Worship."

Specifically, these are the lines along which it would seem such a group should develop. We should develop a community of interest and concern by becoming part of a small group in which we can think creatively and fearlessly. There are few persons who want to speak dogmatically about the blue prints of the new world. But much solid thinking is being done, and if we are not to



be hopelessly out of touch with the things that are to be, we should be sharing in that creative thought. In all Friends' meetings there should be such small groups, meeting together voluntarily, and discovering a deep sense of fellowship, a community deeper than words.

In this group there will be earnest desire to know the truth that sets men free. Perhaps at first it will be simply an exploratory group. But there will come a meeting of minds, a kindling of discernment, a growing awareness of direction. This is no time for hermitage-thinking alone. It is a time for sharing mind and heart in earnest search for understanding.

In addition to exploring in search of truth, there must be exploring in search of opportunity to serve. It is strange how, in these end-of-the-era-periods, men grasp for the real, the unshakable. What is good now? One answer is that kindness is still good; friendliness is still good; good will is still good. We may not know (and who does?) about the comparative blame of Britain or of Germany for the plight of Europe. Our judgment as to the military strength of the Axis Powers may be worthless. Prophecies as to the outcome of the war are perhaps premature. But this one thing we know, without doubt, without hesitation. A ministry to the underfed, the poorly housed, the almost naked people of any nation, that is good. That will stand a lot of shaking. Mrs. Roosevelt has suggested that everybody should *lend* their surplus earnings to the government during this emergency. Would it not be better to *give* these surplus earnings to our United Work for the purpose of more firmly establishing our Christian and Friendly witness? Or to the American Friends Service Committee for their refugee and relief work? Here are things which are

good now, and will be good next year, and next decade as well.

If we are to do these two things well, we must, as Friends have so tersely put it, keep close to the center. Our meetings for worship must come alive. Upon whatever other assumptions we meet, we should come to them on the basis of faith in the presence and power of God. They should be hours to which we look forward with hope and expectancy; they should be hours remembered as times of blessing. A dull time of worship can only denote a dull people. And if we have been thinking together creatively, and exploring together adventurously, we must of necessity, worship together joyously.

The most disappointing thing that could happen right now would be for Christianity to let the world down. For people of the Church to turn cynical, or to cry defeat, or to acquiesce in evil ways now, will mean the loss of the respect of mankind. A candle burning at noontime is of little value; but at midnight it lights up the whole house. The Christian witness to our faith in the love of God, and to the supreme worth of persons, now, in the midnight of the world's night, will be of more value than arc lights of witnessing when the brightness and light have come back to the world.

People are expecting great things of Friends today. It may be they are expecting too much. Surely we know our limitations of knowledge and of ability all too well. Our great contribution will certainly be to keep lighted the candles of hope in men's hearts, to follow simply, but tenaciously, these things which we know to be good, come darkness or come light. Thus we may match the opportunity which stands before us at this hour.

Kokomo, Indiana.

## Implementing the Spirit of the Five Years Meeting

FROM time to time, according to the shifting emphases in the world of thought and action, certain words take on special significance and particular meaning. "Implement" is such a word. We have been continually admonished that if our ideals are to mean much, they must be implemented—that is, put into effect by practical means. This has been notably stressed in connection with our aspirations for world peace, which should be implemented by the necessary peace machinery and organization.

With a similar thought in mind, we have caught up the word and applied it to Friends of the Five Years Meeting. In response to our request, several Friends have written as follows on how we may as a group implement the spirit of the sessions of October, 1940.

### RINGING CALL TO EVANGELISM AND CHRISTIAN BROTHERHOOD

To me, the Five Years Meeting of 1940 was a ringing call to go back to Golgotha. It was a call to life through the power of the Cross. Rufus M. Jones sounded

forth this call when he said, "What we need today is to have our souls come alive and be invaded by the Eternal Lover of us all. . . We cannot save the world unless we are first saved ourselves. Here and now we must be invaded by the Spirit. . . The batteries of our lives must be charged. The fiber of our being must be fused with Christ's Spirit and tipped with glowing fire." The Five Years Meeting called us all to move up to the fountain head of that Eternal River, "the streams whereof shall make glad the City of God."

Then, too, the Five Years Meeting was a call back to Apostolic evangelism. Every Christian in the Apostolic Church was a commissioned evangelist. "Follow me," said Jesus, "and I will make you fishers of men." "They that were scattered abroad, went everywhere preaching the Word." Each Christian was a soul-winner. The Five Years Meeting reminded us of the fact that we need today more of George Fox's passion to win men to Christ. If such passion is not reborn in us we are destined to die as a religious Society.

Another dominant note sounded forth at the Five Years Meeting was that of Christian brotherhood. We were called upon to renounce the paganistic philosophy of human exploitation; materialistic domination; the oppression of the weak by the strong; the use of destructive force, and the repudiation of Christian ideals. The Society of Friends is challenged today to exemplify the philosophy of the lowly Man of Nazareth. We are to be conductors of his life-imparting, integrating, creative Spirit. We are called to serve and suffer with Christ. There are nine hundred million souls involved in the struggles and tragedies of war. The hands of millions reach out to us for food and the touch of sympathy and love. We must will to serve or we will atrophy.

Christian brotherhood is a creative force. When nations are disintegrating, and material elements crumbling, let us, as Friends, "rise up and build." Let us remember the words of Dr. Hornell Hart, "A lost soul is a soul that wills to destroy. A saved soul is a soul that



wills to build." Let us rise up in the name of God, and build the ideals of Christian brotherhood. Let us build the ideals of Christ, upon which, alone, our homes, the Church, and our democracy can stand. These are the ramparts we must safeguard.

One effective way for us to serve, and build that which is permanent, is by faithfully and generously giving for the support of the cooperating Boards of the Five Years Meeting of Friends. There can be no life without sacrifice. Let us give sacrificially that we may live.

DEWITT FOSTER.

Spiceland, Indiana.

### PROMOTE QUAKER IDEALS THROUGH QUAKER STREAMS OF ACTION

The 1940 sessions of the Five Years Meeting were significant for the spirit of urgency and determination to serve the interests of the Kingdom of God in our un-Christlike world; also for the deep desire for unity. The question keeps coming to me: what are we doing to incarnate that spirit in effective action? All of us receive numerous requests to support varied worthy projects—local, national, interracial, international; so many that response to all is impossible. But I have come to realize that I can have a part in all these types of Christian service by faithful support and participation in the activities of our own Society of Friends.

This method of answering human need, through our own organization, is urged not merely to enhance a sectarian setup; but because of a conviction of the necessity to make the service of Friends as effective and broad as we can. For our Society fronts as challenging a situation as ever in its history; every principle for which we stand is today questioned or denied, not only abroad but to some degree in our own home land. Is it not being "wise as serpents" to channel all our endeavors for promoting Quaker ideals through Quaker streams of action?

We need a Society of Friends united not only in tradition, sentiment, spirit; but in work, support, sacrifice; not for our own salvation, but to be loyal to our special share in world redemption. The Friends' groups that I know are not different from other Christian bodies in economic resources; why then should our United Work lag behind others, or be forced to limp along due to inadequate financial support? Is our giving expressing the spirit of October, 1940? "The Cause for which man will adventure his life will go down before the Cause men place *above* their lives."

WENDELL G. FARR.

Wilmington, Ohio.

## YOU CAN'T DO IT BY YOURSELF

Every Christian at some time has felt the urge to be a Good Samaritan and minister to those in distress: to be a Paul and carry the message of peace, temperance, and redeeming love to all men; and to share material blessings with those less fortunate. And noble is that Christian who keeps these fires aglow.

### WHAT CAN ONE PERSON DO?

By joining hands with 70,000 other Friends in the United Work of the Five Years Meeting:

Our aged ministers and missionaries can be cared for.

Thirty-nine missionaries can continue to guide nine hundred native workers and nine thousand Christian natives.

The Board on Christian Education and the Publication Board can continue the publication of Friends literature and THE AMERICAN FRIEND and an adequate program for Young Friends.

The Board on Public Morals can carry on extensive work through local meetings.

The Peace Board can promote the cause of Peace and give help to conscientious objectors.

Evangelists can be released in a full time Preaching Mission.

## Give Generously to the United Work and Have a Share in This Great Christian World Service

### ON SPEAKING AUTHORITATIVELY WHEREOF WE KNOW

It is a common experience to hear people discussing subjects of which they know very little. They will talk impressively and sometimes dogmatically, and if not challenged closely they will appear to really know what they are talking about. A personal experience may be in order. I know next to nothing about "lodges," but I found myself recently making a statement on the subject in a men's Bible class. On saying that the lodge was the church's greatest competitor, I was immediately taken up by a Mason who asked, "What acquaintance have you had with lodge work?" I had to answer, not any. He

then told me that I was making statements regarding an organization with which I had no acquaintance.

I doubt very much if Friends who have never had the privilege of attending the sessions of the Five Years Meeting can speak authoritatively on the subject, and certainly they can never, should never, speak negatively of our United Work. The difficulty we experience in raising the United Budget is perhaps an indication that many have really never seen the vision of Friends across the continent banded together to help promote the Kingdom of God. To attend the Five Years Meeting, as I was privileged to do last October, was to convince me that united we stand, divided we fall. One of the questions



asked during the study of one of the Commissions at the Five Years Meeting was, "Does the Spirit of Christ need organization and the machinery of a local meeting to find adequate means of expression and service in order to accomplish spiritual ends?" The answer to that question for my part is, yes.

Those of us who are acquainted with the effectiveness of many of our local meetings, also know that the Five Years Meeting supplies a want, giving voice for the groups scattered far and wide.

Of all the projects sponsored by the Five Years Meeting, there is none more important and none more appealing than the service of the Mission Board. For me the most impressive session of the October meetings was the afternoon devoted to the work of the American Friends Board of Missions. The large facing gallery of the Meetinghouse was filled with native representatives from the various mission fields, along with missionaries who have given years of devoted service. These native Friends coming to the desk to say in their own way, "Thank you," was to leave no doubt in one's mind of the value of the United Work of Friends in the organization of the Five Years Meeting.

JAMES A. CONEY.

North Berwick, Maine.

### PRAYER, SERVICE AND GIVING ARE TO BE EMPHASIZED

The sessions of the Five Years Meeting were truly a source of inspiration to all who were privileged to attend. It was encouraging to see that those of different beliefs and practices, met in worship and fellowship, uniting in a common purpose to do all possible to help relieve the world suffering and misery, and point to the way of peace and friendship under the leadership of the Prince of Peace.

However, we will have met in vain unless we can convey to our respective meetings the urgent need for doing our best to make our local meetings centers from which will radiate the love of God in the midst of a world which is controlled by hate.

Three factors need to be emphasized today—Prayer, Service and Giving. So little time is spent in prayer. We need to come closer to the world's need, and we can best do this at the feet of Jesus.

After prayer, it seems important that we give our service, and this to most of us, will be in our own meeting and community. There is need at our door, and as we minister to it we may reach across the sea, for this is a small world today.

And as a supplement to our service we should all give: give to our limit, as this is a way to reach to the uttermost

parts of the earth. The terrible conflict has paralyzed the giving of many nations, and the burden falls on America. Our front line trenches are not England and Greece, but our mission fields of China, Japan, India, Africa and other nations. These are proclaiming a Gospel of love and goodwill, and this fire should be kept burning in the face of a background of the war clouds of destruction and hate. May Friends increase their giving for all needs materially, so that suffering may be alleviated and the Kingdom of God be extended.

HARLEY M. MOORE.

Whittier, California.

### ON HELPING OUR BODIES CATCH UP WITH OUR SOULS

In Muriel Lester's "Dare You Face Facts?" is told the story of porters in a South American party who, after being pushed too hard, sat down on their luggage to "let their souls catch up with their bodies." Those of us who have been upon the mountain tops and seen great sights and visions may need to reverse this process and "let our bodies catch up with our souls." Certainly body and soul must needs be kept close together or weakness and defeat will ensue. Principles must be practiced, visions must become vital, and dreams should find root deep in the soil of everyday service.

We had a good time at the Five Years Meeting sessions; we learned much that we did not know; and we were inspired to attempt that which hitherto had been deemed impossible. The unity of a gathering that was not marred by any discord, the fellowship with many old

and new acquaintances, the enthusiasm unleashed by the mingling of kindred spirits, lifted high the soul of Five Years Meeting Quakerism and gave it a view of the great possibilities ahead. Since then the soul has been waiting for the body to catch up. We were thrilled last October as we met our missionaries and learned of their devoted endeavor to extend on earth the kingdom of heaven. We saw in flesh and blood some of the lives that had been transformed by their gospel and we were made glad. Since then, though, we have learned that contributions to missionary work are not so good as expected and that some difficulty has been experienced in meeting current obligations. Are our bodies lagging somewhere behind us? The reports of Missions, Peace, Temperance, Ministerial Relief and Christian Education indicated the lines along which Friends are working to help establish the spirit of Christ upon earth. Representing the united program of service, they appeal to all Friends who dare to live unselfishly and desire to help others. They represent the greatest possible dividends upon an investment of time, talent and treasure.

There are two ways by which Friends may help carry to others the spirit of the last Five Years Meeting. In the first place they may adapt to their local communities the Central Boards' programs, feeling free to use of the larger experience, wiser planning, and more carefully selected materials. No one can estimate the good that can be done when all Friends meetings unite in a common program and a common method of service. In the second place, Friends of the Five Years Meeting may unite in that

## Shall We Feed the Hungry?

By all means, yes. And here's something to keep in mind: our departments of Christian service are also in want of nourishment. Shall we feed them? Again, the answer is, yes.

Our United Work needs \$33,000 by March 31. Sunday, March 9, has been set as out-pouring day in the Five Years Meeting. Let there be showers of blessings that our work may not languish for want of proper nourishment.

**United Promotion Committee**



generous financial support which shall enable the various Boards to function as God would have them. The Sunday of March 9 has been set aside as that day when special offerings may be taken for the United Budget—that budget which puts flesh and blood and meat and muscle upon the framework of our United Work. May all of us determine that on this day we shall fully and gladly assume our share of this common opportunity of work. Let us help the body of Quakerism to catch up with its soul; let us bring the body and soul together, and from the union thus formed may we evolve a mighty agent of Christian service.

MURRAY C. JOHNSON.  
Greensboro, North Carolina.

### EACH DAY SIGNIFICANT AS THE "IDES OF MARCH" DRAW NEAR

If we merely enjoyed the sessions of the Five Years Meeting as a personal experience, it would be as futile as the "fizz" of a soda. This experience may have been comparable to sending an electric current through steel, magnetizing the metal. This was an important experience: to have fellowship with our leaders; to comprehend, intellectually, how love may apply successfully in solving personality problems in local meetings; to visualize how love may work in approaching the problems of wrongness in policies of local government, in state, federal, and international politics or difficult inter-racial problems. While this experience of magnetization might "draw others" to Friends as we share our knowledge of Friends' work, this "attraction" is but an insignificant "by-product" unless we become an integral part of the machinery for doing the actual work, and are willing to be worn out by the processes by which the tasks are accomplished. On the other hand, we may become significant by furnishing the "fuel gas" which makes the machinery go.

The tasks in which we are engaged are inconspicuous and commonplace for the most part. Plowing and preparing the seed-bed are tedious routine requiring constant and laborious effort. For want of gas, the tractor lies idle, weeds grow lustily and we cheat ourselves of the thrill of an abundant harvest.

As the "Ides of March" approach, we are warned that each day has prophetic significance. Each member of the Society of Friends is called upon to render "Selective Service." Surely we who are past military age cannot be "easy in our minds" unless we make arrangements to furnish the "gas" so that the machinery shall run full time. It cannot be accomplished by a few working feverishly and overtime. It may not be done without sacrifice. But it can be done

if each member in each small meeting contributes to the united work as though it were his opportunity to serve his country in his service to his God.

Let us stage a grand "surprise" by forwarding a generous contribution for the whole work of the Church on Monday, March 10. This surprise will be "oil of gladness," conserving time and energy—a mere matter of efficiency, as important in group action as in personal affairs.

ETHEL H. WALL.

Wilmington, Ohio.

### IMPORTANCE OF KEEPING THE EXPERIMENTAL MOOD

Dr. Albert W. Beavan, in his closing message to the Five Years Meeting, said that what impressed him as an outside observer was that "Friends have the experimental mood." That was a fine tribute. Like many other words of praise, it was not *altogether* deserved on our part, but it does express an insight into what we believe is a growing trend in our Society.

Looking over some Quarterly Meeting records recently, I read this item written in May, 1918: "We are pleased to note that \$1002.50 from our Quarterly Meeting has been contributed to the work of the Service Committee during the first year of its work. We wish to encourage its support." From a small and scattered group of Quaker meetings this represented the "experimental mood."

In following this mood, Friends have increasingly become trail makers for others, and increasingly new openings are coming to us. In the words of James, our Society is saying, "I will show thee my faith by my works."

Dr. Beavan said to us that we must keep our experiments going. Our active and intelligent support of the budget for our United Work is one of the very practical ways of doing this. Our experiments will bear fruit only when effectively carried through. March 31, when our year's giving is totalled up, will tell something very vital about our "experimental mood." Let evangelism and stewardship, service and devotion, go hand in hand, bringing us to a blessed Easter.

Alvin T. Coate said it for us in his message to the Five Years Meeting: "The feeding of the multitude is an integral part of religion. . . We are called to a crusade of healing." Tom Jones put it in other words: "We need to work, to suffer, to worship together." Rufus Jones summed it up in saying: "True religion is the life of God in the life of man." God in the *life*—the field for Quaker experiment.

L. WILLARD REYNOLDS.

Poplar Ridge, New York.

### RIISING TO MEET THE NEEDS WITH OPEN HEARTS AND HANDS

The cooperating Boards of the Five Years Meeting have been given the job of outlining the United Work of the eleven Yearly Meetings that are sharing in the great task of bringing in the Kingdom of God on earth.

It is for us as individuals and as local meetings to fill in those outlines. This must be done in most concrete fashion, while through it all must flow a living, pulsating spirit, akin to the spirit of Him who said "Go ye"—"and, lo, I am with you alway." He told us to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." How shall these things be except we are motivated by the divine love and power? There is an urgency in his commands to go teach all nations and help to bring in his Kingdom on earth. The powers of evil are ever at work—they rest not day or night. The evidences we see of this in the world today are appalling, but they must act as a challenge to us rather than a deterrent. Orphaned mission stations, the terrible suffering of men, women, and children, hatred, suspicion, and the rise of imperialism abroad; intemperance, intolerance, and war hysteria at home—all should spur us to redoubled effort to give and to send the bread of life to those in need.

Let American Friends everywhere catch the spirit of unity and enthusiasm evident in the sessions of the Five Years Meeting and together we shall make some of our dreams come true. We are moved to action by the living messages of our missionaries and relief workers, whose sacrificial service in their respective fields stir us to a great desire to match their sacrifice with some of our own. This gives us a feeling of kinship with them in their far-flung adventures, that we too may share in the joy of the harvest.

It is to be regarded by us as a great privilege to contribute to the tragic needs of our fellow men in lands both near and far, whether those needs be spiritual, mental, or physical. We are not our own and all that we possess must ever be handled with this in mind. How can we hope to receive the true riches from our Heavenly Father's hand, when in the midst of great abundance we have not been faithful in the use of that which he has entrusted to us? With this in mind, we shall feel constrained to meet freely and fully, and on time, our share of the United Budget. The need is clear. Let us rise to meet it with open hearts and hands.

ANNA ALBERY.

Newton, Iowa.



# Our United Work a Service of National Importance

WHAT do we mean, "national importance?" One might almost infer from the recent trend of public thought and government action that the term relates largely to national defense. In turn, one may well inquire as to the implications of defense. What kind of defense? Defense against what and whom?

Our thesis is that the solid, constructive work which gives spiritual basis to our national life and builds character, is work of supreme national importance. This is the kind of work to which the Five Years Meeting of Friends is thoroughly committed, and which it carries on regularly, through its boards and agencies, and through its meetings.

## BILLIONS FOR DESTRUCTION—A FEW THOUSAND FOR CONSTRUCTION

"The Quakers, probably the most Christian of any group of Christians, are hounded by a society that hates to be disturbed from war to peace," writes E. Stanley Jones in "Christ of the Mount." Quaker, can you read, "probably the most Christian," and not wonder if you are worthy of the name? This puts us in the limelight of the world and the world is expecting something from us. Can we meet its challenge?

Darkness is settling down on this old self-centered world. Life's outlook is dark, unsettled, and there is fear on every side. Turn where you may and you will find confusion and anxiety. But if we are true to our mission we need not be afraid. The same Christ who spoke peace to the heart of George Fox still lives and reigns. God is not dead. Christ and his principles are yet to be tried. He still is saying, "Repent ye! for the kingdom of heaven is at hand." Christ wants to establish his kingdom in our day and when we can see "beyond democracy, beyond theology" and see Christ as king, we will pray "Our Father" in a new social and economic order.

Rufus Jones once said, "We cannot change the world by changing systems; we can only change it by changing lives." Men's lives do not change unless they hear. How can they hear unless they are taught, and how can they be taught unless someone teaches?

The early Friends found a way of life which was the Christ Way and they went about telling others. The Christ Way is still open and he is still saying, "Go ye therefore, and teach all nations."

The purpose of the United Work of the Society of Friends is to go with a message of love and service to a needy world. Not all can go but all can work. In this program there is something for everyone to do. We can all pray, but praying is not enough. God left the financing of his institutions on earth to us. This is our responsibility as well as our privilege. Taking care of the financial end of God's work keeps us from becoming selfish and keeps us interested in the welfare of others.

The nation is trying to raise billions for something that is destructive. We are trying to raise a few thousand for something that is constructive. God's work is always constructive and to finance his plan he only asks for a tenth of our income. "Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Yes, taxes are higher this year than they were last. They are going to be higher next year. But, "render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Let us consider the tithe, bring it into the storehouse, prove the Lord and get the joy of helping others. Then in the quietness of the soul listen! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ROBERT F. STUART.

Columbus, Indiana.

## OPENINGS FOR EXTENDED SERVICE THROUGH FRIENDS LITERATURE

Friends ought to stress first the vital need of religion in our national life. The enshrouding forces of evil work stealthily toward the suppression of churches; in that way they pay tribute to religion as a primary motive in the lives of free peoples, a motive that must be controlled if ruthlessness is to have its way. In the United States we need to be on guard lest similarly sinister movements creep into our midst. All denominations must keep the flame burning undimmed on the altar of the Most High God. The Society of Friends is a very small part of the whole, but it has its place in the Christian economy of America.

To us of the Five Years Meeting came great privileges and holy inspiration in our assembly last October, and they placed upon us great responsibilities.

Openings for unified service in many lines of Christian endeavor were enlarged through clearer vision and deeper consecration. In the words of Stephen Grellet, "the testimony of Truth was exalted" in our joint hours of conference, worship, and communion. This must be translated into action and service, which can be far more effective if each Yearly Meeting brings its share into the storehouse of the United Budget.

For the moment there is special concern for the printed word. Our British Friends do not allow bombs or submarine warfare to abbreviate or give pause to their publications. *The Friend* (London) continues to reach American readers regularly, with not a single issue missing, though occasionally a few days late. Observe the list of Five Years Meeting boards and committees and you will find that from each arises a Macedonian cry for financial support, especially for preparation of literature. The Board on Public Morals told us last October that the "annual allowance from the general funds was pitifully inadequate." Similarly, each agency has vision of opening doors. Not only does the Publication Board need a far greater income to enlarge its output, both through the columns of THE AMERICAN FRIEND and the Penn Series of lesson helps, but all boards ought to have funds with which to issue literature in the special fields assigned them. The Mission Board has work to do not only of national but of international scope in promoting the coming of the Kingdom of God. Bible Schools would be more flourishing could the Board on Christian Education print junior and adult manuals, more adequate Quaker lesson helps and teachers' quarterlies. Our Friends schools and colleges would receive inspiration and encouragement had the Board of Education grants of money with which to send out contemplated brochures and advices. The Peace Board has up-to-the-minute needs unlimited in possibilities, while the field of public morals is "white unto harvest." "How can they hear without a preacher?" may well be paraphrased thus: "How can they hear without a publisher?"

In a little-read letter of George Fox, in Vol. II of his epistles, No. 419, he writes from London under date of Fourth Month fourth, 1690: "And I do really believe, whatever they give, less or more, according to their ability, cheerfully, they will not have the less at the year's end, for the Lord loves a



cheerful giver. . . . And so it is not only to give the poor a little victuals, which you cannot eat yourselves, but give them a little money, that the Lord hath blessed you with; and give it to some of the women's meetings for to distribute to the poor: so you will have the blessings of the Lord, and the blessings of the poor: and so, to be of a free noble spirit, above all the churlish misers and niggards, and narrow spirits. These things I do recommend to you, to weigh and consider the thing, it will both be of a good report, and a good savour, and manifests a self-denial and openness of heart, and of the general love of God."

LYRA T. WOLKINS.

Newton Highlands, Mass.

### UNITED ACTION NECESSARY FOR DOING EFFECTIVE WORK

In any democratic institution it is a continual problem to get the right relation between the effort and emphasis placed on the local units of organization and the united work and program of these units combined. This is one of the problems ever before our federal government, and it was also a situation with which we were constantly confronted during the years in which I was engaged in Y.M.C.A. work.

We always want the strong local units but there is also great need for the united effort. The local units should always be strong but no comprehensive effort can be undertaken without the uniting of all the forces. Translated into our church life, this means strong local meetings and also a moving forward unitedly to conserve, strengthen, and promote the interests of all our meetings in a statesmanlike way. To make the work of our meetings vital and effective on a larger scale, there must be a united effort. There are many areas of work in which the church can be effective only as its forces are united and organized in union.

No local meeting could be very effective in such areas of Christian service as our missionary work, promoting the cause of Christian Education, advancing the great principles of Peace, moving forward in the field of temperance work, securing the necessary helps in printed matter and publications, and many other phases of our church work. There must be united action to get results.

We are fortunate in having the necessary organizational set-up in the Five Years Meeting with its various departments and boards of work through which each local meeting may express itself in cooperating in the advance of all these fields of work. The church will be strong only as it moves forward unitedly. One of the elements of strength of Friends, that of local independent action, may also prove its greatest weakness if

there is a failure to cooperate in the larger aspects of united Christian work.

We need to build our local financial policy into regular and systematic giving to the United Budget. The departments of work of the Five Years Meeting need funds coming in regularly with which to operate. In recent years the Y.M.C.A. has made great headway in getting local associations to contribute on a monthly basis to the national work of the organization. We should also hasten the day when this will be the policy of our local, monthly, and quarterly meetings in giving toward the budgets of our Yearly Meetings and the United Budget of the Five Years Meeting.

Friends have always advanced those causes which stand for moral stamina and Christian character throughout the nation. In such times as these we should make our voice and influence felt in as whole-hearted and effective manner as possible.

Perhaps it does not come within the province of this consideration, but I would like to emphasize the need of larger appropriations for most of the boards. The amount given to each of these boards seems very inadequate as one analyzes the need of each. I would call attention particularly to the small budget for "Fund for Aged Ministers and Missionaries," and the "Board of Public Morals," but why single out these two? The needs of all are great. The United Budget year ends March 31. The contribution of each meeting is important.

ROSCOE COFFIN.

Minneapolis, Minnesota.

### OURS IS THE FIELD OF THE SPIRITUAL PIONEER

Friends in America, along with others of Christian faith, are being made increasingly aware of other than placid forces moving in upon society. Forces like the strong tides of the sea swirl about us. Friends are coming to feel these fast moving and powerful currents as they move in, almost in direct opposition to the Christian movements of the Church.

We will, in the very near future, if we have not already, be made to realize that while the physical frontiers of our nation have been conquered, and the day of the hardy pioneer of that realm is no longer a figure in our national life, we are at this very moment challenged with a new frontier and the call sounds for a spiritual pioneer; a pioneer who realizes that the frontiers of life are now spiritual. We stand in recognition of the challenge of this new frontier and in so doing look deeply into the life and spirit of that great family of meetings which comprise the Five Years Meeting of Friends in America and ask if Friends are really prepared for this

undertaking of far-reaching significance. Are Friends prepared in the courage and willingness for sacrifice which every true pioneer has possessed?

The membership of all our meetings must be quickened to the privilege and opportunity of this day: a day in which we shall engage ourselves in a united work that shall have part and place in the preservation of all that is best and fine in a democracy.

We must see that the work of every board of the Five Years Meeting shall receive its full support. Not a single item of our work shall be lessened or set aside in the belief that some one phase of our service shall be emphasized beyond another. On our far-flung fields, through the heat of tropical sun or over rugged mountain roads, the representatives of the Church who labor through long hours and often under trying circumstances, must render their service in the consciousness that Friends still support with undiminishing interest.

Peace, the word most often upon our lips and lying very near all of our hearts, will have a united people, striving, praying and giving of themselves and generously of their possessions to alleviate human suffering and to minister in the midst of a crisis that actually engulfs mankind.

In the field of Christian Education, as in the field of Temperance and Public Morals, we shall attempt to present the possibility and reality of another way of life, a way which is as constructive as the world's present way is anarchic and destructive.

We shall, in an effort to make our contribution which indeed we trust will be a service of national importance, give united support to our many fine publications, for we believe that herein lies an opportunity to become expressive through the medium of the printed page. Our Sunday School literature, missionary publications and THE AMERICAN FRIEND, must have more and more the patronage of a people united by common purpose and actuated by the pure passion of Christ.

Just as our forefathers by hardihood, courage and faith, wrought out of a wilderness a mighty nation of homes, schools, churches and industrial enterprise, so will one day the pioneers of this spiritual frontier see the fruits of their labors. Amid all the hate and denial of spiritual reality will emerge from the conquered wilderness a Christian community to take its stand.

In the courage and high objectives of the words of Whittier, we shall live and share:

"Nursed in the faith that Truth alone is strong

In the endurance which outwearies Wrong,



With meek persistence baffling brutal force,  
And trusting God against the universe."

L. HERBERT REYNOLDS.

Amboy, Indiana.

### EFFECTIVENESS OF OUR SERVICE SHOULD BE EXTENDED

The wide field of service for the Society of Friends as presented at the recent sessions of the Five Years Meeting is a challenge for the loyal and co-operative support of each member to share in working out a Christian answer to the world's staggering problems.

As Friends, to meet the demands of the age in which we live, a broad program is required, including the specific needs of each meeting and also the interests of the Society at large. We must engage in activities of formidable significance, calling for large vision and sacrificial service for the welfare of the Church and humanity. Because of rapidly changing conditions in the world today, Friends need to emphasize the importance of seeking Christian solutions to local, national and international problems. To do this, unity and solidarity are necessary elements in our meetings to carry out such a program. It has been aptly said: "Doing better together what we cannot do well separately."

We have organized boards, willing and ready to assist in directing our activities along their special lines, and the effectiveness of their service should be extended. There is a vast amount of material available that is full of valuable information. The pages of THE AMERICAN FRIEND, of the *Friends Missionary Advocate*, the printed matter sent out by the Peace Board, the Board of Missions, pamphlets on Stewardship, etc., are all of vital interest and should have a more general circulation among our members. "Information brings inspiration, inspiration brings realization."

Some one recently said: "Now, more than ever, we must prove the Christian fellowship which we profess. Now, more than ever, we must move forward." As workers together in Christian service, by combining our faith, our material and spiritual resources, we strengthen the Church of Christ and also the tie that binds us together. Our work is of national importance and should be supported generously by giving our time, our talents and our possessions.

It is by serving and so co-ordinating and unifying our denomination, that the purpose of our united work shall be realized: "To deepen the Spirit of Christ in the Society of Friends." Thus we shall move forward.

MARIAN C. KEATES.

Pasadena, California.

## A STATEMENT IN PLACE OF A REPLY

Frank Olmstead, Chairman, War  
Resisters League, Comments  
On New Paper to Aid War

Before me lies the first issue of *Christianity and Crisis*, the bi-weekly journal of Christian opinion, frankly launched to aid war—any war—against Hitler. I have just read the feature article by Reinhold Niebuhr. This statement is more than an apology for a new publication. It is the studied offering of a brilliant mind in a day of unparalleled human need. It is the ministry to a bewildered and suffering humanity of a large and influential section of professional religious workers. It goes all out for war.

In one sense there is no answer to such articles as Dr. Niebuhr's. It is true that we can offer other points of view. We can present war as the worst evil to be faced by society, because it incorporates or generates all the various evils from which society has so sadly suffered. We can question whether the cause of justice can be aided by a method which must so completely ignore the very end for which it strives. We can brand as atavistic a theology which so sweepingly ignores modern evidence as to the nature of life and the place of Jesus therein. When all is said and done, all we shall have will be another set of opinions which cannot be proven any more than the opinions of Dr. Niebuhr can be proven.

There is no answer to Dr. Niebuhr's article because he has spoken with the intellect—withal a gigantic intellect—and the answer is in the realm of the spirit. There is scant traffic from one domain to the other. There is no common language, no level of communication which is adequate. Those who know Reinhold Niebuhr know that he is generously equipped with a side to his nature other than the intellectual. He does not reveal it in his article. No way is left to answer him. It is not an answer to introduce elements which he does not allow in the picture. Those elements exist. A statement needs to be made which recognizes them. In a sense, it needs to stand as a new statement rather than as a reply to Dr. Niebuhr.

The message of Jesus in this world crisis would, in terms of the spirit, deal with a completely different area of awareness. We would talk about love as the recognition that the highest life in us has become one with the highest life in others and with the life of God. We would talk about justice as the kind

of condition which is demanded and is created by love. We would discuss the established capacity of all humans to respond to good will with good will. We would glory in the creative power that is exerted on another as we see him as a brother and a son of God, and as we act as though he were going to live up to that higher self.

Jesus said "Love your enemies, that you may be sons of your Father who is in Heaven." There is a sense in which we cannot love our enemies until the new energy which is the life of God is released within us. We need to work at releasing that life within us. We need to speculate on what might happen if we gave less time to the library and more to trying deliberately to become sons of God who can love—can love even the most conspicuously unlovely figures of the world.

God's life at work within us should give us new powers. What new factors of social change may be released as we increase our capacity to identify ourselves with others? May we become able to shape the social mind into an echo of the fountain source of mind? Can our lives be energized by God as a great dust globule was energized to make the burning sun? Can the tiny light we then control play over humanity and its spiritually adolescent leaders? Can it conceivably touch some sensitive cells of the spirit in those men with whom we identify ourselves, opening their lives to the compellingly creative light which is God's love? May we thereby make them less liable to, or even incapable of, fear and hatred and brutality?

Is it as man uses only his mind that the social conscience lags behind the individual? Are nations subject to the same laws as individuals, so that true self-preservation for a country lies in developing such good will that justice for all is a natural and sincere concern?

History has been profoundly influenced by men who have become able to love their enemies. It was not Jesus' denunciation of the injustice of his day which gave him influence. It has not been the wars which have been fought in his name which have brought increased justice to children and to women, to the sick and aged, to the poor and to the slaves. The great social forces which are still working in that direction have not been born in wars. They root back, so far as Christianity is concerned, to Jesus' ability to see the good even in his enemies as on the cross he said, "Father, forgive them, for they know not what they do."

Jesus proved that life is more than the body. He did it by lifting life above the level of the mind. He made apertures in the great unknown through which we have looked. Modern science



is helping us to see that those apertures are doors through which we all may walk. The hope of the world lies in the development of this kind of people. War checks such development. War treats the life of the spirit as a zero night might treat a blooming rose bush. If we see these facts, we know that war is incapable of service to man or humanity. Dependence on war is unrealistic and un-Christian.

This is not a forensic reply to the Niebuhr article. It is a rounding out of the evidence. It is a reaching out to another side of Reinhold Niebuhr. It is a discussion with those who have experienced the reality of the life of the spirit. It is the confession of faith of one who repudiates war and pins his hope for the future on spiritual realities working toward justice by way of good will.

### FROM A NORWEGIAN TO AN AMERICAN FRIEND

In a recent letter from a Friend in Norway to an American Friend, the former says that, despite some restrictions in the purchase of certain food-stuffs, they continue to have the necessities of life. "We have to be content with the use of fewer living-rooms," he says, "but it only brings us nearer to each other. Practically the whole of the combined families are now assembled in one house, so that we are many at table each day." In addition to his work, the Norwegian Friend confines his reading to religious and philosophical books, since periodicals are not available. Concluding he says:

"And so life is going on and we are poorer in illusions and richer in experiences, which is all to the good. For it is only truth that makes man free. Experiences are changing, as with the Englishman and the Scotchman who went into partnership: The Englishman had the capital, and the Scotchman had the experience. After a few years they parted company, and then the Scotchman had the capital and the Englishman the experience. You see I have not lost my sense of humour. And I am looking forward to a time when we shall have an opportunity to speak together in jest and earnest and see what things in life are temporary and what things are eternal, of what is incidental and what is determined by eternal laws. Even though we are small and short-lived creatures, we shall be so enriched by our experiences that we shall be able to see more than before."

"The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit."

### FRIENDS IN THE PICTURE AT CHICAGO MEETING

The February program for the annual meeting of the International Council of Religious Education this year for the first time reserved an hour for denominational gatherings, with rooms assigned to them. Though Friends are one of the smallest of the denominations with membership in the Council, a representative group came together. After a few necessary introductions, each one stated his own connections with the work of Friends. There followed some pleasant reminiscences from those who had worked together in former years. An hour of serious consideration was then given to the attitude which the church should have toward the many organizations for young people throughout the country which are not primarily religious but which do have character-building programs, generally with some religious emphasis. As examples, the Y.M.C.A. with its Hi-Y Clubs, the Girls Reserves of the Y.W.C.A., the 4-H Clubs of the Farm Bureau, and the Boy Scouts, were mentioned. A deep sense of concern was expressed that churches may learn how to co-operate more effectively with these groups in ways that will enable them to give spiritual meaning to all of life. There are committees now working on problems of the rural church in some areas of the Five Years Meeting, and to them this discussion would have had special significance.

Friends present at this meeting included Errol T. Elliott, Chairman of our Board on Christian Education; Edgar H. Stranahan, of William Penn College, who has attended more sessions of the Council than has any other Friend; John D. Mills, Professor of Education in Friends University; George Corwin, of New York Yearly Meeting, accompanied by Abel Gregg, a friend of the Friends and his co-worker in the National Council of the Y.M.C.A. These two men do much traveling as they visit Hi-Y Clubs and High Schools over the country and out of their experiences they were able to make very helpful contributions to the discussion. Two young Friends were Mildred Hinshaw, Director of Religious Education in the First Friends Meeting of Indianapolis, and Ruth Day of Penn College, a member of one of the Summer Service teams last year and now in Wheaton College preparing for active service in the field of religious education. Others included Percy M. Thomas and Jeanette Hadley of the Central Offices, with Charles F. Thomas, M. Marie Cassell and Nellie H. Markle, of the Board on Christian Education.

Appreciation for the significance of

the work which Friends are undertaking at the present time was expressed so frequently during the week by members of other denominations that it brought a sense of humility to the group of Friends. It takes commitment to a high standard of both service and sacrifice to be worthy of such commendation.

The *Baptist Leader*, a denominational paper devoted to the work of Christian Education, gives three pages of the current issue to a well-illustrated article on the Service Committee Work Camp held at Scott's Run last summer. One of their editorial staff spent some time there to get not only the story of the camp, but its basic philosophy.

In one session John Ketcham of the International Council staff spoke of the work of Alice Shaffer in Germany and of the value of the contribution she is making since her return as she shares her experiences with others. She recently spoke before a meeting of the Fellowship of Reconciliation in Chicago.

At the present time a movement is sweeping the country for the evangelization of children under twelve. The literature sent out from the central organization indicates a high pressure type of approach, including radio appeal. Having had this plan brought to their attention, the Children's Division of the Council set up a new committee for the purpose of gathering together for study the materials and methods used in child evangelism in all of the denominations identified with the International Council. Out of this study should come valuable help for pastors, religious education directors and teachers. Nellie H. Markle was asked to take the chairmanship of this important committee.

### A WORD OF REMINDER TO OUR CORRESPONDENTS

Above all things, we want the news of your local meetings; and we do mean *news*—not accumulated items covering several weeks and months. This is why the editorial blue pencil operates freely on lengthy reports.

Report the event while it is fresh in your mind. Send it in at once and it may make its appearance in the very next issue. And by the way: it stands a better chance of doing so if addressed to the Editor. Don't—please don't—write THE AMERICAN FRIEND or the Publication Board on your envelope, but do it this way:

Editor, THE AMERICAN FRIEND  
Richmond, Indiana.

All of which means that news and articles intended for publication should be sent not to the business office, but directly to the editorial rooms.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



### WASHINGTON AND THE REVOLUTION A REAPPRAISAL

BY BERNHARD KNOLLENBERG

MacMillans, 1940, 269 pp. \$3.00

From early boyhood we revelled in the stories of the heroic figures in American history—particularly those of the Revolutionary period. In later years, as a more or less critical student of history, we have had to check on and revise many of those romantic impressions. Nevertheless, we have retained some of the traditional viewpoints on certain phases of our national history as long presented by our classic historians. That is, we did until this book came into our eager hands.

Now we are constrained to believe: that Horatio Gates was a deserving, high-minded man and a very capable general entitled to the laurels for the victory of Saratoga over Burgoyne; that the famous Conway Cabal was a myth, and that the only conspiracy, if any, was against Conway, an able officer who incurred the unreasoning prejudice and hatred of Washington; that instead of being a fault-finding, meddlesome and incompetent body, the Continental Congress, composed of men of ability and sound judgment, for the most part handled critical and perplexing issues with a high degree of statesmanship. These examples are suggestive of other legendary bubbles which the author has pricked.

And who should do all this to us but an old history student of ours! The fearless manner in which he demolishes various and sundry idolatries in American historiography and the temerity with which he shakes a lance with standard historians in doing so, are suggestive of the independent thinking of his Earlham College student days. Following a distinguished career in the law in New York City, Bernhard Knollenberg in 1938 accepted the post of Librarian at Yale University.

While our author-friend roves hither and yon "seeking whom he may devour" in the way of misrepresentations and distortions, the central figure is Washington, himself, the focus of his research. To those who have not already had their perspective cleared regarding the Father of his Country, it will be disconcerting to learn that he was subject to bitter prejudices which frequently rendered him unjust in dealing with others, that he could equivocate on

occasion, that he was indiscreet and unfair in writing unkindly of those whom he disliked, and that he was adept in "passing the buck" and evading responsibility for unfortunate developments which was properly his. We hasten to add, however, that Mr. Knollenberg does not write in the spirit of a "muckraker" or of a ruthless iconoclast. He continues to regard Washington as a great figure, and as a "very brave man" whose "coolness and resourcefulness were superb." He pays particular tribute to "the perfection of Washington's devotion to duty."

But why bring all this up?—it may be asked. What good is there in revealing the very human limitations of our national heroes? In the first place, we assume that we can stand the truth, which, although it may lessen our extravagant esteem in some particulars, may on the whole give us increased appreciation of a man who achieves largely in spite of the shortcomings common to humanity. More important, however, is the question of justice to those who have fared badly in the estimate of posterity because of long-accepted but ill-founded judgments given by misguided historians. In this respect the author has rendered a service long overdue.

Mr. Knollenberg's method is devastating. At the beginning of each chapter he quotes some well known historian on the question at issue and thereupon proceeds to demolish his position. And when we say demolish, we mean just that. For we have never read a piece of historical writing in which the conclusions of the author were more firmly established by incontrovertible documentary evidence. In fact, if we have any criticism to offer it is to the effect that the evidence produced is so abundant that it tends to slow up the narrative.

It may well be asked how historians got that way in perpetrating these distortions of history. Well, Bernhard Knollenberg has some revealing things to say about this, too, well worth the reader's consideration.

The author's theses are ably supported by many short chapters of appendices, and the usability of the volume is enhanced by a complete and excellent index. Suffice it to say, in conclusion, that no future historian of this period can proceed without taking the findings of Bernhard Knollenberg into account.

W. C. W.

### I MUST HAVE LIBERTY

(Pendle Hill Selection)

BY ISABEL DE PALENCIA

Longmans, Green & Co., 1940,  
480 pp., \$3.00

Here and there in the annals of tradition, literature and history, are found records of women who have broken the bonds of subjection and convention and dared to stand and act for their convictions. There are not many of these who "light the past's dim arras with their names," but the widespread extension of liberty, opportunity and education to women during the last one hundred years has led us to expect a greatly increased number of such undaunted spirits. The fields of industry, education, science, art, literature and social service have been invaded by a "monstrous regiment of women." It therefore seems pertinent to ask why there is yet no overwhelming concerted movement of women to render irresistible the demand for a new order of society and a peaceful world. Perhaps the might of governments and armies is still too crushing for even a majority of far-seeing citizens, both men and women, to register effectually their wills.

There are nevertheless many heroines in all ranks of life. The life stories of most of them will never be written by themselves or others. But out of the turmoil and overturning with which tyranny, brutality and war have scourged the world, emerge a few contemporary figures who have struggled nobly for justice and humanity and have been able to give the world a record of that struggle.

One of such is Isabel de Palencia, a Spaniard, who identified herself with the cause of the Spanish Republic and is now with her family in exile in Mexico. In her autobiography, "I Must Have Liberty," she tells the story of a life which must fill her readers with awe, admiration and humility.

Isabel Oyarzábal's mother was a Scot and a Protestant. She was early orphaned. At the age of seventeen she went on a visit to a school friend whose home was in Malaga. There she met her fate in the person of a member of the Oyarzábal family. Their marriage was at first "slightly opposed" by her relatives in Scotland but all opposition vanished when they met the suitor. Their marriage seems to have been singularly happy. Isabel was the third child in a family of seven. At the age of seven she was sent to a convent school where she remained seven years. During the first years the poor little thing was desperately unhappy and homesick for her mother, her dolls (no toys were allowed), and her older



brother, Juan. The remaining years were not so acutely unhappy but "very uninteresting" she records.

On coming out of the convent she went for a prolonged visit to her mother's family in England and Scotland. This experience she greatly enjoyed and she absorbed ideas and saw examples of the independence of women. On her return home she dismayed her father by telling him she wanted "to do something." Seeing his disapproval she did not insist and was afterwards glad, for her father died the following winter—the result of an accident. All the children except Juan and Isabel were by this time away at school or college. A younger sister, Anita, who studied in the United States, became Professor of Spanish Literature in Wellesley College. After her father's death, Isabel told her mother of her desire to do something and was not discouraged. She believed she had talent as an actress and for several years worked hard to perfect herself in this art. Finding it was not her vocation, she gave it up. After a time she married a lawyer and artist named Cerferino de Palencia. Their wedding journey was to Paris and England.

As her husband's heart was in his work as an artist, Isabel persuaded him to give up his law and to devote himself to his painting. (He became an outstanding portrait painter.) But in order to augment the scanty family income until he should obtain recognition as an artist, he kept a half-time job in the National Library. Isabel was occupied at home with domestic problems of ways and means and the care of their two children. But she had constant work in translation, in writing for magazines and as correspondent for foreign newspapers. She founded and edited a woman's magazine called *La Dama*, the first of its kind to be published in Spain. Up to the time of the revolution in 1936, women had had no property or political rights or even a claim to their own children.

After the establishment of the Republic in 1936, Isabel lectured in England and the United States where she gained widespread sympathy and financial aid for the new government. The Non-Intervention pact signed by the Democracies was a terrible blow to her hopes for a regenerated Spain. She was sent by the Loyalist government to represent it as Minister Plenipotentiary to Sweden at the same time that her husband was appointed Minister to Latvia. Their two children, now grown, were working with all their powers for the new government.

This slight outline gives only a hint of the remarkable life and spirit of Isabel de Palencia. The nobility of her

character shown in every relation of life, the absence of bitterness when she saw all that she had worked for overthrown and frustrated, give her readers renewed faith in God and in man's unconquerable soul. "A rich record of a phenomenal life," someone has called it. The following utterance near the close of the book gives a key to the spirit infecting the whole. It portrays the confusion in which some Friends confess they find themselves in the present crisis.

"But I am bewildered at times because of the conflicting emotions within myself that have not been the least of my trials during the Spanish war. The emotions of wishing for peace, and yet for my country's sake anxious that others should come to our defense, of condemning armaments yet begging for arms, of feeling reverence for human life yet almost longing for its destruction at times. These contradictory sentiments have affirmed others: among them the conviction that democracy is the only political system under which people can be happy; that hatred is the most destructive force that nations can suffer from and that liberty is the most priceless of gifts. I do not refer only to political freedom which is of course essential. I mean also economic freedom which allows man to grow and develop according to the desires of his heart. There are many ways of being enslaved, and not the least degrading is one that prevents us from using our creative possibilities."

The book has an unusually complete index but is almost entirely lacking in dates.

AGNES L. TIERNEY.

## FEATURES DEEMED WORTHY OF MENTION

These features in connection with the regular February sessions of Pleasant Plain Quarterly Meeting held at Richland, Iowa, February 14-16, are worthy of mention:

Mary McCracken's "Parents and Christian Standards for Youth," in which she emphasized the truth that parents are consciously or unconsciously setting Christian or unChristian standards of conduct for their children; such as the mother Max Burke told about, who dumped the litter from her chicken house along her fence, to try to drive out the colored family who had moved in next door, and the colored mother who helped her children plant flowers on her side of the fence in return.

Herbert Wood's "Christian Standards in Church Finances," in which he developed the idea that God is not depend-

ent upon charity, but is pleased with no other gifts except gifts of love.

Charles O. Whitely's analogy of a chaotic world waiting for the Spirit of God to move upon the hearts of people, so that order and light, and beauty and life might replace social and spiritual chaos, just as occurred in a physical world in Genesis I.

Nancy White's exhortation that we should stand for the right, even if we must stand alone. (Nancy is in her ninetieth year now.)

Alice Jones' reading a poem on "Conscription," written by Arlo Tatum, a Freshman in William Penn College.

Mr. Jeanby's sermon on "Sticks." (Mr. Jeanby, a Presbyterian minister in Mt. Pleasant, Iowa, has about one hundred canes which he has made a hobby of collecting from all over the world.)

Delbert Welty's thought-stimulating peace address, in which he described the situation in 1917 which led him to the unshaken conviction that *all* war is futile and wrong and that only as we hold high the light of God's love is there any hope of the world's escape from destruction. Mr. Welty is a Mennonite pastor from Wayland, Iowa, who was invited to come to fellowship with Friends and to encourage us in our peace testimony.

## APPEAL TO ROOSEVELT

(Continued from page 86)

in his recent broadcast to Italy said we could still walk together in peace and good will with that country, in spite of its change from a democratic to a totalitarian system. If, then, in our present world of power-politics, "trust" is a matter of policy rather than of principle, a war of ideologies need not be regarded as inevitable and we may hope there is a door still open for mediation by one who, like President Roosevelt, possesses so much of the rare and requisite qualifications.

To watch for the chances of mediation that are likely to occur in any war situation involves action primarily on the rational and political plane. Although our main emphasis and interest as Friends lies elsewhere, it is of supreme concern to us that such opportunities are seized; for the ending of hostilities, and their ending by agreement rather than by victory, is the gateway to release for those other redemptive, spiritual forces, which are Christ's way for the world's healing.

"To work, to rise, to fall, to worry, to suffer disappointment, to be dismayed, and yet to be glad and hopeful and free is possible only when the inner peace possesses us."



# OUR FRIENDLY FORUM

What readers are thinking  
on topics of timely interest

## ON UNITY AMONG FRIENDS

Editor, THE AMERICAN FRIEND:

I have read Jesse Stanfield's letter on "Unity Among Friends" several times. The difficulties he envisages seem formidable until we approach them in a spirit of love and good will, then they vanish away. Or at least that has been our experience in New York.

As all members of the Five Years Meeting know, the pastoral and non-pastoral bodies connected with that group have managed to live together with a fair degree of unity in spite of great divergence in practice. The pastoral Friends have exercised great forbearance in allowing themselves to be referred to "in a footnote" as Jesse Stanfield says. And those believing in a meeting held on the basis of liberty have quietly listened to practices which seem to them unnecessary. Why cannot the two great branches of Friends exercise similar forbearance?

If Jesse Stanfield will visit the united meeting for worship in New York, I think he will find that the unity is something deeper than a mere joining of two groups. And if he should be led—truly led—to speak on the great mystery of the Divinity of Christ, I believe he would find real freedom to deliver the message, while if he should speak on Missions, he would find the members of the General Conference group listening more attentively than we, so-called "Orthodox," because the subject matter would be fresh to them.

Of course we did not attain unity of heart all at once. There have been bad moments when sometimes one side, and sometimes the other, has tried the patience of the other group. And there are occasional messages which mean more to one group than to the other. But we humbly believe we have proof of the rightness of our action in holding united meetings in the increased attendance at the meetings, in the much larger number of young people who come, and in the deeper spiritual character of the meetings. These encourage us to go forward.

We have not yet made any attempt to join the business meetings. That will come in time. If we hesitate to face the problems involved, our young people will force us to do so. When the right time comes for the next step I believe we will be ready for it.

ELEANOR W. TABER.

New York.

## PLAIN TALK FROM YOUNG FRIEND

Editor, THE AMERICAN FRIEND:

In his epistle, James writes "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

I think that Friends have tried to overlook this unpleasant fact, because they liked many of the world's people, they liked many of the world's comforts, and they disliked a "holier than thou" appearance. Unfortunately, we are in trying times and the enmity of the world toward God has to be acknowledged.

God's people, including the Quakers, rely for guidance and protection on God. From the Bible, from Friends' statements, and from our own mystical experiences, we know that God does not want us to war or kill. This belief has been kept and acted on by Friends, despite enormous pressure to make them give it up.

A brief reading of almost any popular magazine or newspaper will show that the world's people, as war threatens us, do not rely on God, but on arms, ammunition, mobilization, and fighting men. With these un-Christian weapons they hope to defend Christianity from the barbarians.

Under these circumstances I find it difficult to understand the Friends who say that "we must prove to the people and the government that the conscientious objector renders as valuable service as the man in the armed forces." Why be a conscientious objector unless you are rendering *more* service than the man in the armed forces? Is the devilish sin of war so good that we must do something of equal value?

## A PILGRIM PRAYER

God grant that I may live this day  
In such an uncomplaining way,  
That all who cross my path may say—  
He walks with God.

God grant that never word of mine  
May keep another from the shrine  
Where sinning souls become divine—  
Forgiven by God.

God grant me strength to do my best  
Forever leaning on His breast,  
A clinging sinner seeking rest—  
In fellowship with God.

ROLAND C. DOANE.

Glenside, Pa.

A possible danger of alternate service is that people may think Quakers believe they are a peculiar people who can't go to war and who therefore do alternate service, but who think it is all right for other types of people to go to war. The statement quoted above would lead them to think this. But our historic peace testimony is that war is wrong; that it is contrary to the will of God for any man, anywhere, at any time to go to war.

Let us "prove to the people and the government" that war cannot be engaged in by Christians. Let us stand firm, come what may, as our fathers in the faith have stood before us.

JOHN H. CURTIS.

Glencoe, Ill.

## YES, A DIFFERENCE OF OPINION!

Editor, THE AMERICAN FRIEND:

There seems to be a difference of opinion among those interested in the cause of peace, as to whether a policy of "aid to England except soldiers" would lead us into or keep us out of the war.

That policy may be contrary to international law, but when the Axis Powers have no regard for that law except as it applies to the other fellow, they have no right to its protection. When dealing with outlaws they may be met on their own ground.

Hitler may not be any more anxious for our soldiers to be in the war than we are. He may think that his chances to win are better if the United States soldiers can be kept out.

The real danger may not be in giving aid to England but in giving too much authority and power to one man to administer that aid.

We have different organizations working for peace—the League of Nations, the World Court, the America First and the No Foreign War committees, and many have condemned Senator Borah and the minority in the Senate for keeping us out of the League, when if we had joined the League it would have been our duty to take part in this war and all foreign wars.

It seems like child's play to talk about a negotiated peace or to ask the nations to define their war aims when they are locked in a death struggle.

It is true that in one sense this is not our war, it is a world war, but as long as we are in the world we are a part of the world, and we cannot be a leader in guiding the nations into paths of peace if we adopt a policy of complete isolation.

Our sympathies are with England, and the real question is, "Will we give them aid except soldiers?" or "Will we pass by on the other side?"

FRANK SANTEE.

Gibson, Iowa.



# QUAKERDOM AT LARGE

Public announcement has been made to the effect that Charles E. Rush, head of the Cleveland, Ohio, City Library and formerly Associate Librarian at Yale University, has been appointed Director of Libraries at the University of North Carolina at Chapel Hill. Charles Rush, a Friend, is a graduate of Earlham College.

\* \* \* \*

March 12 will mark the 80th birthday of Leannah Hobson Williams of Darlington, Indiana, who continues actively in pastoral service, serving the meeting at Farmers Institute in Western Yearly Meeting. She has visited nearly all our Yearly Meetings and has preached for more than fifty years, either as pastor or evangelist. Several years ago she gave one year to evangelistic work in the British Isles, where her ministry was well received. Doubtless many Friends over the country will wish to send greetings to Leannah Hobson Williams in recognition and appreciation of her long and faithful ministry.

\* \* \* \*

Due to swift changes in immigration, the refugee hostel which Friends have operated for two or three years near Havana, Cuba, is expected to close in a short time. Its present directors, Chase and Grace Conover, have been granted an extended leave of absence from Pacific College, and on their return to the United States will direct a Civilian Public Service Camp under the auspices of the American Friends Service Committee. Clement Lapp, who has been a member of the staff at the Cuban Hostel since last summer, has left the Finca to direct a Brethren Civilian Public Service Camp at Lagro, Indiana.

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In a recent competition among children, participated in by all the schools of Washington, D. C., for places on a radio program, pupils of the Sidwell Friends School captured four of the six places available. The program, one of the question-and-answer variety, is called "Ad Lib, Jr." . . . The new Washington station, WINX, has offered the Sidwell School free radio time every Tuesday afternoon beginning March 4, from 3:15 to 3:45. The programs will be put on by the students as part of their school work in various fields, and considerable variety in type and subject matter is planned.

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In the series, "Women Who Arm America," a North Carolina Friend,

Harriet Elliott, was featured in the public press on January 18. She was played up as the only woman defense commissioner, being in charge of consumer protection against defense-boom prices. The release says that "chubby, middle-aged Harriet Elliott has been in the thick of things political since being active in the fight for woman suffrage." She was Dean of Women at North Carolina University Woman's College when President Roosevelt called her to her defense post. "As a Quaker raised to abhor war," runs the statement, "she says defense is our only hope for peace."

\* \* \* \*

Homer L. and Edna W. Morris of Pendle Hill, Wallingford, Pennsylvania (we are careful to give the full address!), should plan to remain at home this summer and entertain visiting friends—or else! And all because in the February issue of *The House Beautiful* appeared several appealing pictures of their home as having won second prize in national competition in attractive home designs for houses in its class, said competition being sponsored annually by that magazine. The fact that this marks the *thirteenth* such competition, has no implications for our friends, we trust, in the drawing power of those lovely illustrations. We ask for an early reservation, with plates for two, please!

\* \* \* \*

Bertha Stubbs Sumpter of Argonia, Kansas, and Evalena Macy of Palmer Lake, Colorado, have recently returned from a sojourn of several weeks among the Friends meetings in Cuba. For Evalena Macy it was very much in the way of a home-coming, inasmuch as she spent a period of service in Cuba as a member of our mission staff. On her return after seventeen years she found evidences of much progress in the island. Our friends were given a most hearty welcome and their helpful presence and ministrations were greatly appreciated. On their homeward journey they stopped for a few days in Richmond. On Thursday afternoon, February 13, the Central Offices staff gave a tea in their honor, at which they talked informally of their Cuban visit.

\* \* \* \*

Trevor Clark, a graduate in 1930 of Friends University, Wichita, Kansas, and a son of Frank Clark, a Friends minister, has had some unique experiences, as reported in the current issue of *University Life*. His connec-

tion as engineer with the International Telephone and Telegraph Corporation, indicates that a young man does not have to go join the navy to see the world. In 1938 his company assigned him to Paris; after a few months to London; then back to Paris, on to Spain, and now to New York. His service included, also a tour of Portuguese West Africa. He was in France prior to and following the Nazi invasion, experiencing at the same time the average Frenchman's feeling that his government had "sold him down the river," and learning first-hand the terrors of living and traveling in war-torn France. As indication of America's role in the present conflict, Trevor Clark asks, "How can any nation, arming and feeding a belligerent, hope to keep the good feelings of the opposing side in case it is victorious in the final battle?"

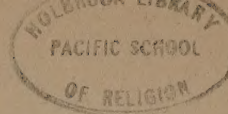
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North Carolina Friends and also Friends-at-large appreciate the recognition that has been given the late Clara I. Cox, a Friends minister, by her home city of High Point. "Clara Cox Homes" is the name that has been given to the White unit of the High Point housing project, while the name of Daniel Brooks, a man of great influence among his race, has been given the Negro unit of the project. In making the announcement, the Greensboro *Daily News* speaks of Clara Cox as one who up to the time of her death a year ago was a leader in the religious, social and civic life of the community. In sending us this welcome item, Evelyn M. Haworth, of Guilford College, says that during the devastating flu epidemic of 1918, Clara Cox was given the name of "High Point's Good Angel."

\* \* \* \*

In the February 18 issue of the *Earlham Post* appears an intriguing feature story in which the "hero" is Edwin S. Jay, who is in doubt as to how many million times he has "punched the clock" for Earlham College during the thirty-two years he has served as night watchman. To his campus interviewer, Edwin Jay confided many reminiscences carrying back to his own student days when his parents, Allen Jay and Martha Ann Jay, were Superintendent and Matron of the College. A no mean athlete in his day, he follows eagerly the Earlham athletic schedule, being particularly keen on the Great American Game. No college baseball game is considered complete that does not find "Ed Jay" on the sidelines following each





play and occasionally telling 'em how pitching was really pitching in the days when he grooved the ball for the Earlham team.

In the Louisville *Courier-Journal* for February 9 appeared an illustrated feature story concerning Anna L. Haines, Secretary of the Louisville Health Council and President of the Kentucky Conference of Social Welfare. Prefacing her article by saying that no amount of fine writing could describe adequately the combination of quiet Quaker charm and energy which make up her personality, the writer reviewed Anna Haines' service in Russia following the first World War, under the auspices of the American Friends Service Committee. In 1921 Anna Haines returned to the United States, but in 1926 went back to Russia and taught nursing at the University of Moscow Medical School. In 1930 she went to Kentucky, again under A. F. S. C. auspices, and assisted with child-feeding work. She found that the condition of the miners' families who had been subsisting on very little for more than two years was worse than anything she had seen in revolutionary Russia. To Anna Haines this condition is cause for apprehension. "The revolution came to Russia because the millions of starving people were utterly ignored by the upper classes," she said. "Unless the big middle class of America is made aware of their duty toward our own millions of idle and starving people, the same thing is likely to happen here."

## NEWS OF OUR MEETINGS

Herbert Huffman, pastor of College Avenue Meeting at Oskaloosa, Iowa, has been granted a minute to visit Friends meetings in Jamaica and Cuba and to attend the establishment of Jamaica Yearly Meeting in April. . . Harold Cooper, of Indiana, has been secured to assist in pre-Easter services to be held beginning February 26.

First Friends of Des Moines, Iowa, feel progress has been made this winter under the leadership of their pastor, Charles F. Thomas. The forming of a cooperative council which consists of the heads of committees and departments has made for unity and has brought each committee into fellowship with the efforts of other groups. Each month some church activity has been given special emphasis. Our women's groups are busy sewing and knitting for the American Friends Service Committee.

Ackworth Quarterly Meeting was held at Middleriver, Iowa, February 15 and

16. Arthur Emerson, pastor at Indianola, spoke Saturday morning, urging his hearers to be true to God and stand firm against such evils as war and the liquor traffic. On Saturday afternoon separate sessions of the Junior and the Intermediate Quarterly Meetings were held, after which these young Friends joined with the adult group for the latter part of the session. The Young People's group were addressed by Charles F. Thomas, pastor at Des Moines, on the general theme of the temptations which face youth and how they may be met. At the Sunday morning meeting Richard R. Newby, Yearly Meeting Superintendent, spoke to the searching question, "Whose Neighbor Am I?"

Such is the interest, spirit and activities of Dublin, Indiana, Quarterly Meeting, that all look forward eagerly from one gathering to another. At the November session Byron Leaser, pastor of Dublin Meeting, gave an inspiring message on the Cross. Edward Linton of Mooreland was to speak at the session in February. The group is glad to have with them Robert Gingerey, a student at Earlham College, who is the new pastor at Economy and Hopewell meetings. A new venture in Quarterly Meeting "eating" is being tried out. For all times past, it has been customary for the host meeting to furnish the dinner, but it has been felt by many that this works a hardship on that group and that the women of the meeting always miss most of the sessions. Hence, the experiment—each person to bring some food, and all together have a carry-in dinner.

The young people of Pleasant Plain Quarterly Meeting held their Retreat in the form of an all-day conference on Saturday, January 18, at the Richland, Iowa, Friends Church. The theme was "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The morning was devoted to "Quaker Ideals, Past, Present and Future." Herbert Wood and Loren Finney, pastors of two of the local meetings, gave the lectures and led discussions on this topic. Max Burke, of Grinnell, Field Secretary for the Service Committee, gave a peace lecture and conducted an open forum in the afternoon. In the evening, vespers were in charge of Mr. Ellinger, pastor of Clay Congregational Church, with Homer Caskey, Brethren pastor from South English, speaking on "Stewardship of Life." All participated in the basket-dinners at noon and in the evening. The young people, who found this day very profitable, hope it will be an en-

couragement to other Quarterly Meetings to do likewise.

Bloomington Quarterly Meeting (Western Yearly Meeting) was held February 15, with representatives present from the seven meetings in the quarter. In the meeting on Ministry and Oversight, at 9:30, Clarence Ozier, pastor at Coloma, spoke, and in the hour of worship at eleven, Paul Shultz, pastor of the Federated Church in Marshall, made a stirring appeal for more vigorous efforts along Prohibition and Public Morals lines of work. At the business session following the fellowship lunch together at noon, Nathan Pickett presided in the absence of Charles L. Coffin, Presiding Clerk, who is a member of the State Legislature in session. Arrangements were made for Merle L. Davis from the Central Offices to show pictures of Friends work in East Tennessee and among Indians in Oklahoma, at Rush Creek meetinghouse on March 3. At the noon hour, most of the department heads met their monthly meeting chairmen for workers' councils. The next Quarterly Meeting will meet at Coloma. . . . The Mid-Year Conference of the Woman's Missionary Union of Western Yearly Meeting will be held in Bloomington meetinghouse on Tuesday, April 29. A good program is in preparation.

## MUSIC APPRECIATION BY PLAINFIELD FRIENDS

In order that adults and children may find increased inspiration in worship according to the spirit of the hour, Plainfield, Indiana, Friends have decided to bring to people of the meeting and community the finest things in music. An organ is to be installed as a memorial to people of the town who have done many things for the church, and as a living tribute to Mrs. Ethel Atkinson, who has served for many years as church pianist and organist. Residing on a farm, Ethel Atkinson and her husband, the late Isaac Atkinson, reared seven children, all now grown. Through the years of caring for children and performing the many duties that come with life on a farm, her one absorbing hobby which brought enjoyment in spare moments, and patience and optimism in the face of all problems, was her love of music and her consistent service in music to the church and community. Her philosophy has been that music in its true meaning often is not interpretable in words. It is with this thought that Plainfield Friends feel that the addition of the organ to the meetinghouse in the beautiful grove will be an added bit of



beauty for everyone who pauses to worship there. They will be pleased to share the organ music with the hundreds of people who gather each year for Western Yearly Meeting, and the many other groups which come to Plainfield during the year.

Testimony to the vitality of the church has been found in Plainfield this winter in largely attended mid-week church night services. Fellowship supporters have been followed by programs which show earnestness and loyalty to high ideals, so vital in these times. Fredric E. Carter, Western Yearly Meeting Superintendent, spoke at one meeting on "The Ministry of Art"; Bernice Riddle discussed "Stewardship" at another; and high school students took part in a forum on "The Ministry of a Great Life—Lincoln." "The Ministry of the Church in the Community," "The Ministry of Music," and "The Ministry of Drama," are other topics which have been featured in programs planned by Frank J. Long, pastor, and a committee.

While women of the Plainfield Friends Church have been cooperating each week with women of Conservative meetings in sewing for the American Friends Service Committee and other relief projects for victims of war, a significant event took place in Plainfield. The first young man called from Hendricks County in the draft was a Friend—Eugene Calbert, son of Frank and Eunice Calbert, who elected to serve in the army for a year.

As Plainfield people provide White Gifts to aid the Friends' mission hospital where Dr. Archibald Bond and Myra Cope Bond are stationed in Africa, as they knit for the Royal Air Force and as they ponder the possibility of peace, they believe, too, that Friends should keep their homes and churches alive to sane spiritual perceptions—to the everyday stability which comes with music, discussion, ministerial message, faith, and prayer.

### RECENT VISITORS HEARD AT WHITTIER

Due to a combination of events in Southern California, Whittier has been favored during the early weeks of the year with the presence of a large number of visiting Friends. In connection with organization of the Pacific Coast Branch of the American Friends Service Committee on January 25, Rufus M. Jones, Chairman of the A.F.S.C., was present. Since the day also marked as his 78th birthday, a special tribute was paid him. On the following morning he spoke at the regular meeting for worship.

Earlier in the month a meeting was

held at Whittier under the auspices of the Peace Section of the A.F.S.C. in which Ray Newton, Director of the Section, and Joseph Conrad, Pacific Coast Secretary for the Institutes on International Relations, participated and gave brief messages at the Sunday morning service on January 5. Other recent peace messengers were E. Raymond Wilson and Frederick J. Libby.

Similarly, the annual meeting of the American Association of Colleges and Universities, which was held in Pasadena in January, brought to Whittier several visiting Friends, including presidents of a few of our colleges. President Clyde A. Milner of Guilford College spoke at the morning meeting on January 12, and President William C. Dennis of Earlham College at the evening service. At the noon hour a Guilford Alumni luncheon was held at the Green Arbor Inn, while at 4:30 in the afternoon an Earlham College get-together was enjoyed in the Social Room of the church. President Dennis was one of the several speakers.

The Mid-Year Conference of California Yearly Meeting was held in the Whittier Friends Church, January 28 to 31. The attendance was fine, and much interest manifested.

### FURTHER ANNOUNCEMENTS FROM PENDLE HILL

In the absence of Wilhelm Sollmann, the Tuesday afternoon lectures at 4:30 on February 18, 25, and March 4 are being given by Dr. F. W. Foerster, formerly Professor of Philosophy and Pedagogy at the universities of Vienna and Munich. Since 1896, when he was first imprisoned by the Kaiser, F. W. Foerster has been the leading figure in the struggle against militarism in Germany. Grandson of the great von Moltke and a nephew of Germany's war chancellor, Michaelis, he is himself descended from a leading Prussian family. His recent book, "Europe and the German Problem," is having a wide sale in this country.

Three week-end discussion groups to which all who are interested are invited are announced for the coming weeks. The first, already held, was led by Carroll T. Brown on February 22 and 23, who discussed Lewis Mumford's "Faith for Living." The second, on March 15 and 16, will be led by Kenneth Boulding dealing with the Peace principles of Friends. The third on the same date will be led by Albert Bailly on the subject of Jesus' thought regarding the achievement of life. This group will convene at the Bailly farm near West Chester.

Arthur E. Morgan and Lucy Morgan

have just spent eight days at Pendle Hill. Arthur Morgan gave two public lectures dealing with Community, a subject on which he is an authority both from a practical and theoretical standpoint.

### VISITORS WELCOMED AT TRAVERSE CITY

Traverse City Quarterly Meeting, held January 25 in Traverse City, Michigan, welcomed Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, and Merle L. Davis, American Friends Mission Board Secretary, to its sessions. These opened with the Sunday morning meeting, at which time Merle Davis spoke on the subject "Three Cathedrals," followed in the afternoon by a brief business meeting. That evening various phases of Friends United Work were illustrated in the moving pictures shown by Merle Davis. These included pictures of foreign and home missions; Indiana, Western, and North Carolina Yearly Meetings; Earlham College; and Young Friends activities as seen at Quaker Haven. Members attending Quarterly Meeting expressed sincere appreciation of the contributions made by these visiting Friends, while the latter felt their welcome quite genuine.

On Tuesday evening, January 27, while Milo Hinckle and Merle Davis were still present, a conference was held for the workers from Long Lake and Traverse City, the two meetings in Traverse City Quarter.

As evidence of their interest, the young people have organized a Quaker Haven group to send some Young Friends to the coming summer conference.

Traverse City Friends recently played a conspicuous part in their community by a week's participation in WTCM's Church of the Air. Broadcasts included special sacred music and messages from the pastor, Chester B. McKean.

### LOS ANGELES FRIENDS IN WELCOME TO REFUGEES

Between thirty and thirty-five refugees from war-torn countries and now residing in Los Angeles and vicinity met with a hearty welcome at a dinner and social program given for them at Los Angeles First Friends Church on the evening of February 7 by the Social Service Committee, Cora Hendricks, Chairman. Friends from Los Angeles, Whittier, and other meetings brought the attendance up to about ninety.

Elizabeth Frank was in charge of the discussion part of the program. A trio of the new arrivals gave several



excellent musical selections. Mrs. Hyman, a refugee, told of the helpful work of the Friends' hostel in Cuba. Dr. Otto Frey gave a report of work being done by the American Friends Service Committee. G. Raymond Booth, Director of the Pacific Coast Branch of the A.F.S.C. with headquarters in Pasadena, made an appropriate talk. Mahlon Harvey of the Whittier College Faculty, who formerly represented the A.F.S.C. in Vienna and Paris, was among the Friends present.

## SEVENTH FORUM SERIES AT FAIRMOUNT

Fairmount, Indiana, Friends concluded on February 9 their Sunday evening Forum meetings for the seventh successive year. Members of the Activity Committee by whom these programs were arranged (Frederick E. Wood, Chairman), with the whole meeting contributing to its support, feel that interest and inspiration for the work of the church and constructive information for a kinder world have been increased by the messages brought by the different speakers.

Raymond Schutz, of North Manchester and Indianapolis, gave the address on January 12, presenting vigorously the thought that as a nation we should fear more our own internal weakness than the approach of outside foes. He said, for example, "In America 29,000,000 youth are untouched and illiterate so far as spirituality is concerned."

Margaret Landon, wife of Professor Kenneth P. Landon of Earlham College, gave an excellent, graphic account of their ten years of missionary service in Siam, now Thailand.

On the evening of January 26, George Freundlich, a refugee lawyer from Vienna, and Robert L. Anthony, placement officer of the Quaker Hill staff at Richmond, were the informing speakers.

On the following Sunday, J. Arthur Funston, Professor of History and Political Science at Earlham College, gave up-to-date information concerning the European conflict and stated his objections to the Lend-Lease bill. On the same evening the audience enjoyed the beautiful pictures taken and presented by Millard S. Markle, also of the Earlham faculty.

In the last Forum meeting, Milton H. Hadley, now Superintendent of White's Institute, spoke on handling the problems of youth. Like Raymond Schutz, he feels that our first line of defense is to strengthen the moral fibre within our borders.

During all these seven years of the Forum, L. O. Chasey of Marion has conducted a series of talks based on

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Bible study, which have been much appreciated. He will be with Fairmount Friends for five week-day evenings at pre-Easter services.

Many members and friends participated in the fellowship and lunch hour enjoyed during the series. The High School chorus contributed a number of fine hymns, all from memory, under the leadership of Rupert Kilgore, Director of Music in Fairmount High School. Another musical feature was a chorus led by Raymond Himelick; also an excellent organ recital by Juanita Throckmorton.

## THERE'S ALWAYS ONE MORE LAKE IN FLORIDA!

The annual Florida All Friends Meeting and picnic was held at Lake Wales again, on February 18. Although it was planned to meet in Crystal Lake Park as before, visiting tourists' clubs were having a shuffleboard tournament and a fish fry there. They had come about one thousand strong and were using the park for the day; so Friends were provided for elsewhere and gathered on the shore of another lovely lake within sight of Crystal Lake. With the box lunches each brought, Friends enjoyed the coffee and oranges that John S. C. Harvey and his wife Emily B. Harvey provided for all.

The meeting for worship that followed was filled with spiritual vitality. There were several fine brief spoken messages. It was decided to hold next year's meeting in St. Petersburg in the new meetinghouse, which is the first Friends meetinghouse in the State of Florida. The time of meeting is to be the third day following Washington's birthday.

Friends from thirteen States of the United States were present. There was one from Canada and one from England. As far as the registrations show, nine Yearly Meetings were represented. More than one hundred and fifty registered.

## ENGAGEMENTS

**HOLE-CALVERT**—Agnes Cecilia Calvert, daughter of Cecil K. and Agnes Hunt Calvert of Indianapolis, Indiana, to Frances Doan Hole, son of the late Allen David and Mary Doan Hole, of Richmond, Indiana. The wedding will take place in June.

## BIRTHS

**JOYCE**—To Wayne and Mildred Williamson Joyce at Vale, South Dakota, on November 28, 1940, a son, Ellis Herbert.

**SALISBURY**—To Leon and Esther Cook Salisbury near Russellville, Ohio, on February 2, 1941, a son, Robert Leon.

**SMITH**—To Virgil M. and Louise McGalliard Smith at Barboursville, Kentucky, on November 21, 1941, a son, Vincent Milton.

## DEATHS

**ATKINSON**—On January 29, 1941, Clara Sutcliffe Atkinson, wife of Frank Atkinson, at Methuen, Massachusetts, in her 79th year. Up to the time of being confined to her home she was an active member of Lawrence Meeting, in which during her long illness she kept a constant interest. She was an Elder and was deeply loved by all. For many years she was head of the home department, a member of the Pastoral Committee, a member of the Adult Women's Sabbath School, the Elizabeth Fry Circle, the Missionary Society, and the W.C.T.U. Surviving her are her husband, two sons, and four daughters. Funeral services, held at the family home, were conducted by James A. Coney, New England Yearly Meeting General Superintendent, assisted by Pauline B. Burdett, pastor of Lawrence Meeting.

**BOND**—On February 2, 1941, at West Newton, Indiana, Mahlon Bond, aged ninety. Born near Spiceland, Indiana, he removed to Wayne County, Indiana, when eight years old, and lived there most of his life until his wife's death in 1923. Since then he has lived with his daughter, Leona Bond Doan, or his son, Leslie Bond. Early in life he became a Christian and maintained an active interest in the church as long as health permitted, serving as an elder, overseer, and in other places of responsibility. Funeral services were held at West Newton in which Simon Hester, Fredric Carter, Frank Long, E. Howard Brown, Austin Osborne, and Clyde Bedwell of the local Methodist Church, participated. Services were also held at



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Webster in charge of Fred E. Smith, assisted by Elwood Davenport.

PICKERING—On January 8, 1941, near Kennard, Indiana, Charley Pickering, aged seventy-four. The son of Jonathan and Emaline Pickering, he was the oldest of eight children, attending school at Pleasant Grove and Summit, Indiana. On September 29, 1888, he was married to Ella Benbow. A member and overseer of the Kennard Friends Church, he had strong convictions as to his duty in religion, politics, and business. A hard-working farmer, he was highly respected in his community, and led a splendid life. He is survived by his widow and by three children and one foster son.

ROBERSON—On January 12, 1941, in Portland, Oregon, Rosetta Haworth Roberson, daughter of Ellwood and Matilda Folger Haworth, at the age of 84. Born in Warren County, Iowa, she was a lifelong Friend and in her early years was active in work of the meeting and in the W.C.T.U. Educated principally at Kansas University, she taught in the Friends Academy at North Branch, Kansas, along with her husband, Fred E. Roberson. Subsequently, they spent many years teaching in the schools of the United States Indian Service, after which they retired and moved to Portland, Oregon, where both were active members of the First Friends Church.

SWAIN—On December 26, 1940, Albert R. Swain, age seventy-seven, at Fountain City, Indiana, after a short illness. He was the oldest son of Thomas F. and Elzena Swain. He had been a member of the Fountain City Friends Church for forty years, during most of which time he was a trustee. His loyalty, generosity, and sound judgment in

regard to church policies always predominated. His integrity, and calm and serene spirit were particularly noted in all his dealings with others. He is survived by a son and a daughter, and by four sisters and two brothers. Funeral services were in charge of the pastor, Russell Burkett.

### HOME OFFERED

Wanted: A middle-aged woman to do housework and care for two women in Friends home. Write THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Indiana.

### LOCAL MEETING DIRECTORY

#### BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

#### CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 11th Street, Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

5th Street Meeting, 1174 East 5th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 2911 Eden Avenue.

#### DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

#### DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

#### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RT-4815.

#### MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: BRIDGEport 7522, ATLantic 5928.

#### NEW YORK, N. Y.

Gramercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

#### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E. Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

#### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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